

HARITA SAMHITA.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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Bhārata, S'rimadbhāgavatam, Mahānirvāna-Tantram,
Harivaṃs'a, Agni Purānam, Mārkaṇḍeya
Purānam, &c., &c.*

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A PREFATORY NOTE ON HA'RITA SAMHITA'.

HA'RITA originally wrote his Law-Treatise in Prose. But the original work is not available and the one, now extant, is a metrical abridgment of the same. The metrical work is also regarded by the Hindus as an authority on *Achâra* or duties in general. What is popularly called positive law is not to be found in this Treatise. The work consists of Seven Chapters and contains a hundred and ninety-four *S'lokas* or couplets.

The king Amvarisha asks the *Rishi* Mârkandeya about the duties of various castes and orders. In reply to his question the *Rishi* describes the conversation that took place between Hârita and the *Rishis* in days of yore.

It is evident from this statement occurring at the commencement of the book that Hârita delivered his discourse on Law in Prose and the *Rishi* Mârkandeya subsequently put the substance in verse. The work, that passes under the appellation of Hârita *Samhita*, is really a treatise written in verse by Mârkandeya embodying the substance of the original exposition of Hârita.

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HA'RITA SAMHITA'

CHAPTER I.

THE DUTIES OF BRA'HMAÑA.

[THE KING AMBARISHA PUTS THE QUESTION TO THE RISHI
MA'RKANDEYA.]

IT has, before, been said by thee that the foremost of the twice-born ones,—residing on the earth, the atmospheric and the celestial regions, performing the duties laid down [in the ordinances] for the various castes and orders,—are [said to be] devoted to Kes'ava. (1)

O foremost of the good, do thou describe unto us the duties of castes and orders by which the eternal Deity Nara-Simha (Man-Lion) is gratified. (2)

MA'RKANDEYA said:—I shall here recount the ancient and the most excellent conversation that took place between the high-souled Hârîta and the Rishis. (3)

Having saluted Hârîta, conversant with all forms of religion and effulgent like fire, all the ascetics, desirous of questioning about religion, said: (4)

“O thou endued with lordly powers, O thou conversant with all [forms of] religion and the institutor of all religions, do thou, O son of Bhṛigu, describe unto us the duties of various castes and orders. (5)

O thou endued with lordly powers, do thou describe unto us, in brief, the *Yoga-S'âstra* and every thing else that goes to create firm faith in Viṣṇu. Thou art our great preceptor.” (6).

Having been thus accosted by them, the ascetic Hārīta said to them :—Hear, O ye all ascetics, I shall describe the eternal duties. (7)

O foremost ones, by following the duties of castes and orders, as well as [the precepts of] the *Yoga-S'āstra*, a mortal is freed from the fetters of birth and *Saṃsāra* (mundane existence.) (8)

Formerly (*i.e.*, before the creation) the Divine Creator of the Universe, the Great Soul [Vishṇu], was laying asleep with [his Consort] S'ree (the Goddess of Prosperity) on a bed of serpent in water. (9)

From the navel of that Deity, lying asleep, originated a huge Lotus. Within that Lotus sprang into existence Brahmā having the *Védās* and the *Védāṅgās* for his ornaments. (10)

He (*i.e.*, Brahmā) was, again and again, asked by the god of gods, saying,—“Create the universe.” He, too, having created the entire universe consisting of the Celestials, *Asurās* and the human beings, brought out from his mouth the sinless *Brāhmaṇās* for successfully performing sacrifices; the *Kshatriyās*, from his arms; and the *Vais'yās*, from his thighs. (11—12)

Hear, O ye foremost of the twice-born, I shall describe the words,—capable of giving wealth, fame, long life, the celestial region and the fruit of emancipation,—which the Divine Grand Father Brahmā addressed to them all, in order of succession, after having created the *S'ūdrās*. (13—14)

Those begotten by the *Brāhmaṇās* on *Brāhmaṇa*-women are known in the *Smṛitis* as the *Brāhm aṇās*. I shall describe their duties and the country worthy of being inhabited by them. (15)

O ye foremost of the twice-born, [a *Brāhmaṇa*] should live in a country where the antelope moves about freely by nature, [for there only] religious practices become successful. (16)

Sixfold works have been laid down for a high-souled *Brāhmaṇa*. He, who always lives with them (*i.e.*, performs them) attains to happiness. (17)

Teaching, religious study, officiating as a priest at sacrifices, celebrating sacrifices, making gifts, and accepting gifts are mentioned as the sixfold duties of a *Brāhmaṇa*. (18)

Teaching is threefold, [namely,] for virtue or wealth, and service is described as the third [object.] (19)

In the absence, of at least one, of these works, a *Brāhmaṇa* becomes a *Vṛishāchāra*, (*i.e.*, one acting like a bull). Learning should not be bestowed, by a person, on him who seeks [only] his [own] advancement. (20)

One should teach a worthy disciple and discard an unworthy one. For successfully performing a religious rite, one should accept a gift from a householder who is known as being freed from sins. (21)

One should, in a purified place, daily attentively study any *Vēda*. *Dharma-Sāstrās* should be [similarly] studied by the pure-minded *Brāhmaṇās*. (22)

They should be daily and nightly studied and listened to like the *Vēdās*. To make a gift and offer food unto a *Brāhmaṇa* who is ignorant of the *S'ruti* and the *Smṛiti*, encompasses the destruction of the giver's family. Therefore a *Brāhmaṇa*, with all care, should study the *Dharma-Sāstrās*. (23—24)

The *S'ruti* and the *Smṛiti* are the two eyes of the *Brāhmaṇās* created by God. If deprived [of the

knowledge] of the one, [a person] is called one-eyed; and if of the two, a blind. (25)

A good *Brāhmaṇa* should zealously attend upon his preceptor and worship the *Vivāha*-Fire, morning and evening. (26)

Having bathed properly, he should offer, every day, oblations to the *Vishwadevās*, and adore the in-coming guests, to the best of his power, and without any distinction. (27)

A person, leading the domestic mode of life, who is always devoted to his wife, and shuns other peoples' wives, should, also, adore other in-coming *Brāhmaṇa*-guests to the best of his power. (28)

An intelligent person should take his meal in the evening, after having performed the *Homa*. He should be truthful, have control over his passion, and never fix his mind on irreligion. (29)

Having undertaken the performance of his own duty, he should not neglect it from carelessness. He should always speak truthful words conducive to the well-being of all, and in the next world. (30)

This is the duty of a *Brāhmaṇa* described in brief. He, who performs this duty, attains to the station of *Brahmaṇ*, (i.e., emancipation). (31)

O ye foremost of the *Brāhmaṇās*, as accosted by you, thus the Code of Religious Regulations, which dissipates the entire multitude of sins, has been described by me. Hear, I shall now describe the duties of the *Kshatriyās* and severally of other castes. (32).

CHAPTER II.

[THE DUTIES OF THE KSHATRIYA'S, VAISHYA'S AND S'UDRA'S]

I SHALL describe, in order, from the beginning to the end, [the duties of] the *Kshatriyas* and others, by following which regulations all come by most excellent condition. (1)

When placed in [charge of] a kingdom, a *Kshatriya* should protect his subjects righteously, be devoted to study, and should duly celebrate sacrifices. (2)

A king, endued with a righteous understanding, should always make gifts unto the twice-born, (*i.e.*, the *Brâhmaṇās*), be always devoted unto his own wife and take a sixth part [of the income of his subjects as revenue.] (3)

He should be proficient in the Laws of Polity, well-informed in the true spirit of making peace and dissension, devoted to the Deities and the *Brâhmaṇās*, and be intent on performing rites for the *Pitris* (the departed manes). (4)

He should perform sacrifices righteously and shun irreligious works. By acting thus a *Kshatriya* attains to the most excellent condition [in after life]. (5)

A *Vaishya* should duly tend cattle, drive trade and agriculture, make charities and feed the *Brâhmaṇās* according to his power. (6)

He should be shorn of pride and stupefaction, [and] even by words he should not injure others, be devoted to his own wife and self-restrained, and avoid other people's wives. (7)

Having fed with his money, the *Brâhmaṇās*, and the priests at the time of sacrifice, he should live, without lording over, in religious matters till the fall of his body (*i.e.*, till his death). (8)

He should zealously celebrate sacrifices, study religious books, make charities, perform the rite for the *Pitris* and worship the Man-Lion, (*i.e.*, *Vishṇu*.) (9)

This is the duty of a *Vaishya*. He, who follows the duty of his own caste, and acts thus, forsooth, repairs to the celestial region. (10)

A *S'ūdra* should, with care, serve the three *Varnas* and particularly act like a servant unto the *Brāhmaṇas*. (11)

He should make gifts without being solicited, earn his livelihood by hardship, and zealously worship the Deity according to the rules of *Pāka-Yajña*, (a simple or domestic sacrifice). (12)

Furthermore he should adore the *S'ūdras*, who wend righteous and just ways. He should put on a tattered cloth, eat the remnant of a *Brāhmaṇa's* food, find pleasure only in his own wife and avoid another's wife. (13)

A *S'ūdra* should always do this with his mind, words and deeds. Having performed righteous deeds and having his sins dissipated [thereby], he attains to the dignity of *Indra*. (14)

The duties of the various *Varnas* have, thus, been described by me, as they formerly emitted from the mouth of *Brahmā*. O ye lords of ascetics, listen now to the duties of the first *A's'rama* (*i.e.*, the order of religious students) as I go on narrating them one after the other. (15)

CHAPTER III.

[BRAHMACHARYYA, OR RELIGIOUS STUDENTSHIP.]

HAVING been invested with the sacred thread, a person (*i.e.*, one of the three castes) should live in the family of his preceptor and do good unto it by deeds, mind and words. (1)

[He should] lead a life of celibacy, sleep on [the bare] earth, adore the Fire, and offer, unto his preceptor, pitchers full of water, sacrificial fuels and *go-ghrāṣa* (*i.e.*, morsels of grass for his cow). (2)

A *Brahmachārin* should study [the *Védās*] with propriety [without which he does not attain the fruit of Vedic studies. (3)]

A wicked-souled person, divorced from regulations, even when he performs righteous deeds, disregarding the proper rules, does not attain the fruits thereof. (4)

Therefore for attaining success in his Vedic study, he should perform the rites laid down in the *Védās*. He should learn, from his preceptor, the many and varied rules [for attaining] purification. (5)

Being careful and attentive, a *Brahmachārin* should use a deer-skin [for his waist cloth] a piece of wood for cleansing the teeth, *mekhalā*, (*i.e.*, the triple girdle worn by the first three castes), and the sacrificial thread. (6)

For procuring food, he should, having restrained his senses, beg alms in the morning and evening. Rinsing his mouth carefully every day, he should not cleanse his teeth.* (7)

* *I.e.*, He should not rub his teeth with wood, after having rinsed his mouth at the time of bathing.

He should renounce umbrella, shoes, scents and garlands ; and must, also, abstain from dancing and singing, useless conversation and sexual intercourse. (8)

Having restrained his senses, he should abstain from riding on elephants and horses. Observing his vow, a *Brahmachārin* should perform his evening adoration. (9)

After the termination of the evening adoration, he should salute the feet of his preceptor and reverentially meditate upon his parents (*i.e.*, adore them mentally). (10)

These three (*i.e.*, the preceptor, the father and the mother) being lost (becoming displeased), all the Deities are displeased. Shorn of pride a *Brahmachārin* should abide by the commands of all these. (11)

Having studied either the one, two or the three *Védas*, from the preceptor, he should make the usual present to him, and then being self-controlled, [he should] live in his village. (12)

A *Brāhmaṇa*, whose tongue, generative organ, belly and hands, have all been controlled, should, resorting to *Sannyāsa* (renunciation), lead a celibate life near the same preceptor, as long as he lives ; in his absence, near his (preceptor's) son ; [in the latter's absence,] near his disciple or in his family. Neither marriage nor [absolute] renunciation is laid down for the *Naishthikā*.* (13—14)

A *Brahmachārin*, of firm vows, who, carefully following this regulation, renounces his body, is not born again in this world. (15)

* A perpetual religious student, who continues with his spiritual preceptor even after the prescribed period, and vows life-long abstinence and chastity.

A *Brahmachārin*, who, being self-controlled and devoted to the service of his preceptor, moves about on this earth, acquires an auspicious learning, so difficult of attainment, and comes by its fruit (*i.e.*, virtue, worldly profit, desire and emancipation) so easily attainable [by such a person]. (16)

CHAPTER IV.

[GA'RHASTYA, OR THE DOMESTIC MODE OF LIFE.]

AFTER having completed his Védic studies and being acquainted with the true import of *Dharma-Sāstras*, a person should wed a maiden of a different family, having a brother, endued with auspicious marks, perfect limbs and a good character. That foremost of the twice-born must do so according to the most excellent rite of *Brāhma*. (1—2)

Various other forms of marriage, according to caste and order, have been spoken of. Having duly collected sacrificial fuels, the foremost of the twice-born, being all the while wide awake, should offer oblations [to the Fire] in the morning and evening. Thereupon [he] should daily bathe after having previously cleansed his teeth. (3—4)

Having got up from bed at dawn he should duly perform [all] the purifying operations. The mouth remaining stale (*i.e.*, not washed) every day, a person loses control over his own self. (5)

Therefore one should eat (use) a piece of wood, dry or wet, for cleansing the teeth. *Karanja*,* *Khadira*, *Kadamva*, *Kurava*, *Saptaparni*, *Prisṇiparni*, *Jāmva*,

* Name of a tree used in medicinal preparations.

Apāmārga, *Vilwa*, *Arka*, *Udumvara*,—these are mentioned as the most suitable woods in the operation of tooth rubbing. Thus is described, in brief, the wood which should be used for rubbing the tooth. (6—8)

All thorny woods yield virtue ; and milky ones, fame. It is said that the wood, for rubbing the tooth, should be of the measure of eight fingers. Or it should be of the size of a span, measured from the tip of the thumb to that of the forefinger. With such [a piece of wood], one should cleanse one's teeth. (9)

If the teeth are touched with a twig on the first day of a lunar fortnight, the fifteenth day of the dark fortnight, the fullmoon day, the sixth and the ninth lunar day, one's seven generations are consumed. (10)

On the interdicted days, the mouth should be rinsed with twelve handfuls of water instead of a twig. (11)

Having rinsed the mouth, as laid down in the *Mantram*, one should again rinse it. Then sprinkling one's own self with water, as described in the *Mantram*, one should throw palmfuls of water. (12)

By virtue of the boon conferred by Brahmā, whose birth is not known, the *Rākshasās Māndeha* fight every morning with the Sun. (13)

The handfuls of water, thrown by the *Brāhmaṇās* and inspired with the mystic verse *Gāyatrī*, destroy all the *Rākshasās* passing under the appellation of *Māndeha*. (14)

Thereupon protected by the *Brāhmaṇās*, the Sun proceeds along with the Yogins headed by the great Marichi and Sanaka. (15)

Therefore one should not studiously neglect the morning and evening adorations. One, who neglects

the same out of stupefaction, forsooth, goes to [the infernal region of] hell. (16)

Having rinsed one's mouth, sprinkled one's own self with water, according to the *Mantram*, and offered handfuls of water in honour of the Sun, one should perform the rite of circumambulation and then purify one's self by touching water. (17)

Even when the stars are visible, one should duly perform the first *Sandhyā* adoration and recite the *Gāyatrī* till the Sun is not seen. (18)

Then having duly performed the evening *Sandhyā*, even when the Sun remains visible, one should recite the *Gāyatrī* till the stars are not seen. (19)

Thereupon reaching the house and performing the *Homa*, a learned and sage person should think of measures for supporting those who depend on him. (20)

Thereupon, for the behoof of his disciples, he should conduct Vedic studies for a little while; then a good *Brāhmaṇa* should approach his king for business. (21)

Then repairing to a distant place, he should fetch *Kus'a*, flowers and sacrificial fuels. Then he should perform the midday adoration at a holy and charming place. (22)

I shall [now] describe, in brief, the regulations, destructive of sins, [of that form of bath] by bathing according to which, one is freed from all sins. (23)

Having brought, for bathing, earth, together with pure rice and sesame, one should then, with a careful mind, go to a river having profuse pure water. (24)

A river existing, one should not bathe in another water. One should not bathe in little water while there exists a profusion of it. (25)

The water of a river is the best. One should bathe in the river, standing against the current. In its absence, one should bathe in a tank or in other pools. (26)

Sprinkling a pure spot with water, one should place one's all clothes there. Then carefully washing one's own body, one should rub it with earth and water. (27)

Just before bathing, a learned person should rinse his mouth. Then entering into water, controlling his speech duly, and mentally thinking of Hari, he should immerse himself in thigh-deep water. (28)

Then returning to the bank and rinsing his mouth according to the *Mantram*, he should sprinkle his body with water [reciting] the *Varuṇa-Mantram* and the *Pavamani Rik*. (29)

Then having carefully sprinkled his own body, with the water taken by the tips of *Kus'ā*-grass, [and reciting the *Mantram*,—] “*Syona prithivī*,” the twice-born should rub it [his body] with earth [reciting the *Mantram*,—] “*Idam Viṣṇu*.” (30)

Then, when immersing in water again, he should meditate on the divine Nārāyaṇa. Then entering into water properly, he should recite [the *Mantram*,—] “*Aghamarshaṇam*.” (31)

Having bathed, he should offer, as usual, oblations, of water with rice and sesame, to the celestial saints and the departed manes; then pressing out water [from his cloth] and reaching the bank, being self-controlled, he should put on two pieces of white cloth and *Uttariya* (cloth to cover the body). He should not shake his hairs. (32—33)

A dark-blue or a blue cloth is not preferable. A learned person should always avoid a dirty cloth [and one] that does not emit a good smell. (34)

Thereupon a learned person should wash his feet with clay water. Then, again converting the right palm into the shape of a cow's ear, he should see the water inside, drink it thrice and rinse the mouth twice therewith. Then sprinkling his head and feet with water, he should touch his mouth with three fingers. (35—36)

With the thumb and nameless finger, he should touch the two eyes. Then being self-restrained, he should touch his head with five fingers. (37).

Having rinsed his mouth, according to this regulation, a pure-minded *Erāhmaṇa*, shorn of idleness, should, with *Kus'a* in hands and his face directed towards the east or the north, perform the *Prāṇāyāma* thrice, and thereafter perform the sacrifice of the recitation of the *Gāyatrī*, the mother of the *Véds*. (38—39)

There are three kinds of *Japa-Yajña*; understand their secret meaning. *Vāchika*, *Upāms'u* and *Mānasa* are the three forms. (40)

Of these three forms of *Yajña*, each succeeding one is superior to the preceding one. (41)

What is performed by reciting the *Mantrams*, the various parts and letters being distinctly sounded either high or low, is called *Vāchika Japa-Yajña*. (42)

That, in which the *Mantrams* are recited slowly, the lips quiver a little, and the sound becomes audible to a slight extent, is known as *Upāms'u-Japa*. (43)

That, in which the words and letters [of the *Mantrams*] are comprehensible by the intellect, [though the words and letters are not audible, and the meaning of the words is meditated on, is called *Mānasa*. (44)

Being daily lauded with the recitation, the Deities become propitiated. They being pleased, the sages acquire a large family. (45)

When the recitation is performed, the *Rākshasās*, *Pis'āchās*, and the dreadful huge serpents do not come near but fly away from a distance. (46)

Knowing the metre and the *Rishi* (saintly author), one should zealously recite the *Mantrams*. And knowing their meaning, a twice-born one should mentally recite the *Gāyatrī*, day and night. (47)

He,—who daily recites the Divine *Gāyatrī*, the highest [form of recitation] being a thousand times; the middling, a hundred times; and the lowest, ten times;—is not sullied by sin. (48)

Then offering, with upraised arms, handfuls of flowers to the Sun, he should recite the *Sūkta*,—*Udu-tyan* etc., and then *Tatachakshu*. (49)

Performing the rite of circumambulation and covering [his face] with hands, a twice-born one should bow unto the Sun and then propitiate the other Deities with the *Tirtha*-Water. (50)

Then pressing water out of the cloth with which he had bathed, he should rinse his mouth again. Bathing and making gift by a devout follower has been described here like that (*i.e.*, they should be accompanied with the rinsing of mouth.) (51)

Seated on *Kus'ā*-grass, with *Kus'ā*-grass in hands and with his face directed towards the east, a person should reverentially perform *Brahma-Yajña*, according to the rites thereof. (52)

Thereupon having got up and placed his joined hands on his head, he should, reciting the *Rik*,—*S'uchishadi*, offer *Arghya* of sesame, flowers and rice to the Sun. (53)

Thereupon having saluted the Sun-God he should again return to his house. And, going there, he should

adore Vishṇu, according to the rite laid down in the *Purusha-Sūkta*. (54)

Thereafter he should offer *Vali* (offerings of food) to the *Vis'wadevās* according to the rite thereof. A householder should wait for a guest till the hour of milching the cow. (55)

If a guest, not seen or known before, comes, he should, rising up, adore him with a welcome, offer of water and a seat. (56)

[On a guest] being welcomed, the Fires of a householder become gratified. On a seat being offered, the King of the Celestials becomes pleased. (57)

Water, for washing the feet, being offered, the departed manes attain to gratification which it is so difficult to secure. On food being offered, Prajāpati is pleased. (58)

Therefore, after the adoration of Vishṇu, the guests should be daily worshipped by a householder with respect and according to his might. (59)

He should give unto the beggars and the mendicant *Brahmachārins* alms consisting of undedicated curry and rice. (60)

If a mendicant arrives at a house before food is offered to the *Vis'wadevās*, then keeping a part thereof for them, one should dismiss him by giving him alms. (61)

A mendicant, being fed, can remove the mischief done by the *Vis'wadevās*. But the *Vis'wadevās* can never remove the mischief done by the mendicants. (62)

Therefore when *Yatins* arrive at a house, one should respectfully offer them alms, for he should think without a shadow of doubt that Vishṇu is himself a *Yatin*. (63)

After having fed well-dressed maidens, aged persons

and children, a householder should then take his meal. (64)

With his face directed either towards the east or the north, abstaining entirely from speaking or controlling his speech, he should, with a delighted heart, salute the boiled rice in the beginning. (65)

Then offering oblations to the vital airs with different *Mantrams*, he should, being self-restrained, take sweet food. (66)

Then rinsing his mouth and remembering his Tutelary Deity, he should touch his belly. Then a wise person should spend his time in the study of history and the *Purāṇas*. (67)

Then going out, he should duly perform the evening adoration. Then performing the *Homa* and feeding the guests, he should take his meal in the night. (68)

Eating in the morning and evening has been sanctioned by the *S'ruti* for the twice-born. But they cannot take any intermediate meal. The rule for the *Agnihotrans* is [to take meals only in] the evening. (69)

A *Brāhmaṇa* should teach his disciples but dismiss them on those days on which no religious studies are to be prosecuted. All the days mentioned in the *Smṛitis* and the *Purāṇas* [are to be accepted]. (70)

On the *Mahānavamī* (the ninth day in the bright half of the month of *A's'win*, sacred to the worship of Durgā), the twelfth day of the fortnight, *Bharanī*, the *Parvada*s (Fullmoon, and the last day of the dark fortnight, and the third day of the bright half of *Vaiśākha*, a *Brāhmaṇa* should not teach his disciples. (71)

On the seventh day of the fortnight in the month of *Māgha*, on *Rathya*, *Saptamī*, while rubbing oil, and at the time of bathing, one should avoid teaching. (72)

Seeing a dead body carried or placed on earth and hearing the sound of weeping in the evening, the foremost of the twice-born should not study [the *Védās*]. (73)

O ye the leading twice-born ones, charities must be made by a householder—the gift of gold, cow and earth. (74)

This is the essence of the duties of a householder described [by me]. He, who satisfies them with reverence, attains to the dignity of *Brahma*. (75)

By the favour of the Man-Lion, he acquires the most excellent knowledge. And, by it, a *Brāhmaṇa* attains emancipation, O ye twice-born ones. (76)

O ye *Viprās*, thus the eternal Code of Duties has been described, in brief by me, to you. If a householder carefully performs the duties laid down for the domestic mode of life, he becomes united with [the God] Hari. (77)

CHAPTER V.

[THE DUTIES OF THE VA'NAPRASTHA MODE OF LIFE.]

O YE great and most excellent *Rishis*, hear, I shall, hereafter, describe the duties of a *Vānaprastha* or a hermit. (1)

Having seen sons and grandsons and his hairs grow grey, a householder, consigning the care of his wife to his sons or with her, should enter into a forest. (2)

Having nails, hairs of the body and white skin covering the body, a hermit, living in a forest, should duly offer oblations to Fire. (3)

He should carefully daily offer oblations with paddy grown in the forest, unimpeachable rice growing without cultivation, leaves, roots and fruits. (4)

Having bathed thrice, he should practise austere penances. Either after a fortnight or a month, he should take his meals, cooking the food himself. (5)

Or he should take his meals at the fourth, eighth, or the sixth, period;* or he should sustain himself with air. (6)

Stationed in the midst of five fires in the summer, living without shelter in the rainy season and remaining inside the water in the dewy season, he should spend his time practising penances. (7)

That person of well-formed religious understanding, who performs these rites in order, shall, taking his own Fire, repair to the northern quarter. (8)

An ascetic, going to a forest, who, abstaining from speech, meditates on *Brahman*—who is beyond the ken of senses—till the destruction of his body, becomes glorified in the region of *Brahmā*. (9)

He,—who, living in a forest and being endued with mental abstraction and self-restraint, practises penances,—goes, freed from sins, purified and endued with a quiet mind, to the ancient, divine *Purusha*. (10)

* The fourth period is the evening of the second day, after fasting for a day; the eighth period is the evening of the fourth day, after fasting for three days; and so forth.

CHAPTER VI.

[THE DUTIES OF THE FOURTH ORDER, SANNYA'SA.]

I SHALL, hereafter, describe the most excellent fourth *A's'rama* or order, by following which with reverence, one is released from the fetters [of worldly existence]. (1)

Living in the *Vânaprastha A's'rama* as mentioned before and dissipating all his sins, a twice-born one should enter upon the fourth order according to the rules of *Sannyâsa* (renunciation). (2)

Having carefully made gifts unto the departed manes, the celestials and the human beings, performed *S'râddha* for the departed manes and the human relations and performed the funeral rites of his own self, and taking the Sacred Fire with his own self, one, knowing the *Mantram*, should again enter upon the life of mendicancy. (3—4)

Since then he should desist from cherishing attachment for sons and conversing with them. He should give assurance of safety unto his kinsmen and all creatures. (5)

A triple staff, made of bamboo, of equal knots, measuring four fingers and covered with the down of a black calf, has been highly spoken of by the ascetics for physical and mental purification. A small strip of cloth [is allowed] for covering the body and a wallet for protection against cold. (6—7)

He should also take a pair of sandals and must not collect any thing else. These all, that have been described, are always his marks. (8)

Collecting all these, leading a life of renunciation and going to a most excellent shrine, [he should] bathe

there and rinse his mouth with water inspired with the *Mantrams*. (9)

Then offering oblations to the Deities, he should bow unto the Sun according to the *Mantram*. Then with his face directed towards the east and abstaining from speech, he should perform the *prāṇāyāma* thrice. (10)

Having recited the *Gāyatrī* according to his might, he should meditate on the *Para-Brahman*. And, for supporting his own self, he should daily go out for receiving alms. (11)

Having arrived in the evening at the residence of the *Brāhmaṇās*, he should, with his right hand, beg for a mouthful of food. (12)

Having taken up the bowl with his left hand, he should collect alms with his right one. He should receive alms so long as food, capable of gratifying him, is not secured. (13)

Then returning, the self-controlled [mendicant] should place the bowl elsewhere. Then being self-controlled, he should take rice, containing all sorts of curries with four fingers and keep it in another vessel. Then sprinkling it with water and offering it to the elemental Deities headed by the Sun, the *Yatin* should take his meal either in two vessels or in one. He should never eat from a vessel made of fig-leaves, or one made of *Kumbhi*, *Tainduka*, *Kovidāra* and *Kadamva*. The *Yatins*, who eat from vessels made of belmetal, are all described as being covered with dirt. (14—17)

The *Yatins*, [who take their meals from a belmetal vessel], are visited by the sins of the householder, who cooks food in a belmetal vessel, as well as of all those [persons] who make others eat from the same. (18)

A *Yatin* should daily wash the vessel, with *Mantrams*, in which he takes his meal. Like the *chāmāsa*-vessel (ladle), of sacrifice that vessel is never sullied. (19)

Thereupon having rinsed his mouth and performed deep meditation, he should adore the Sun. A sage man should then spend his day in recitation, meditation, and the study of history. (20)

Then performing the evening adoration, he should spend the night in a temple and meditate on the eternal *Brahman* in the lotus of his heart. (21)

If [a *Sannyāsin*] be thus religiously bent, be of a quiescent soul, impartial unto all creatures and self-restrained, he attains to the highest station from which he does not return. (22)

The holder of the triple staff,—who, withholding the senses from the external objects, gradually acts thus,—attains to the most exalted station of *Vishṇu*, freed from the fetters of worldly existence.. (23)

CHAPTER VII.

[ESSENCE OF YOGA.]

I HAVE described the duties of various *Vārṇas* and *A's'ramas*, by following which men attain to emancipation and the celestial region. (1)

I shall now describe, in brief, the most essential and excellent *Yoga-S'āstra* by listening to which, persons, desirous of acquiring emancipation, attain to it. (2)

All the sins are dissipated by the practice of *Yoga*. Therefore, resorting to *Yoga* and performing all religious rites, one should daily perform meditation. (3)

Having brought first the mind, difficult of being restrained, under control, by *dhāraṇā* (steady abstraction),

one should control one's speech by *prāṇ dyāma*; and the senses, by withholding them from their objects. (4)

Considering the individual soul as identical with the Great Soul, he should meditate on *Brahman*, that is all knowledge, freed from diseases, subtler than the subtle and described as the stay of the universe. (5)

Seated in a solitary place with a concentrated mind, he should, till death, meditate on the *ātman*, that is situated both in the mind and the external world, and effulgent like gold. (6)

He should think,—“I am that which is the heart of all creatures, which is situated in the hearts of all and which is worthy of being known by all.” (7)

So long one enjoys the pleasure of seeing the *ātman*, he should not act against the religious practices mentioned in the *S'ruti* and the *Smṛiti* (such as penances, meditation, etc.). (8)

As a car without a horse and a horse without a charioteer [are of no use], so is penance and learning. They become useful when [they are] united. (9)

As food united with sweet juice, and sweet juice united with food, [are useful]; as birds, with two wings, fly in the sky; so one, by *jñāna* (knowledge) and *karma* (action), attains to the eternal *Brahman*. A *Brāhmaṇa*—endued with learning and penance and given to the practice of *yoga*—having cast off the two bodies (the material and the subtle), becomes freed from fetters. There is no destruction of the soul when the material body is destroyed. (10—12)

O ye foremost of the twice-born ones, all the divisions of castes and orders and their duties have been described unto you, in brief, by me. (13)

Hearing of religious duties, which yield, as fruits, the celestial region and emancipation, the ascetics, saluted the *Rishi*, and, delighted, repaired to their respective habitations. (14)

MA'RKANDEYA said :

Having studied this Religious Code, in full, emanating from the mouth of Hārīta, he, who follows its religious teachings, comes by the most excellent state. (15)

By acting against the duties laid down for the *Brāhmaṇās*, those laid down for the *Kshatriyās* (sprung from the arms of Brahṁā), those laid down for the *Vais'yās* (thigh-begotten), and those laid down for the *S'ūdrās* (foot-sprung), one is immediately degraded from his caste. Every one should perform the duty laid down for him (*i.e.*, for his caste) The twice-born should, therefore, carefully satisfy their respective duties. (16—17)

Thus, O king, there are four *Varnas*, and four *A's'ramas*. Those, who abide by their own duties, come by the most excellent condition. (18)

The slayer of Madhu is not so much pleased with any other work, as the Man-Lion is gratified with the discharge of their respective duties by men. (19)

Therefore performing one's own duty in proper time and vigilantly, a person acquires habitation with the thousand-eyed King of the Celestials and the Man-Lion (Vishṇu). (20)

By the power of the spirit of disassociation sprung in him, a *Yogin*, always performing religious rites, should meditate on *Para-Brahman*. Then casting off his body, he shall attain to the eternal and the ever-blissful station of Vishṇu, which is without beginning or end. (21)